

A  
S V M M O N S  
T O I V D G E M E N T .

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O R  
A SERMON APPOINTED  
FOR THE CROSSE, BVT DELIVE-  
red vpon occasion in the Cathedrall Church of  
S. Paul London: the 6. day of Iune, 1613.  
beeing the first Sunday of Mid-  
sommer Terme.

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By THOMAS BAYNE, Student of Christ-  
Church in Oxford.

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HEB: 10. 37.

*For yet a very little while, and he that shall come, will come, and  
will not tary.*

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LONDON,      §  
Printed by G. ELD, for WILLIAM IONES, and are  
to bee sold at his shop neere Holborne Conduit,  
at the Signe of the Gunne. 1614.

2 И О М М V 2

TO LADGEMENT.

05

A SERMON APPOINTED

FOR THE CROSSE, BAT DELIVE

red upon occasion in the Cathedral Church of

S. Paul London: the 8. day of June, 1613.

being the first Sunday of Mid-  
summer Term.

JOHN T. BROWN

THOMAS MONTAGU



HER: 10. 37.

For I am a very little while, and he that shall come, will come, and will not tarry.

What you like

London,

Printed by C. E. D. for William Jones and Co.

no bee sold at his shop near Holborn Conduit

at the 2nd of the 10th.





TO THE RIGHT  
REVEREND FATHER IN  
GOD, JOHN LORD BISHOP OF

LONDON, continuance of all grace,  
and peace by I E S U S  
CHRIST.

*Right Reverend Father in God,*

**O**V that from the first have  
beene a Father to my studies,  
and are now, by Gods most  
gracious blessing, to our  
Church, set as a Father over it, suffer  
mee with fearefull boldnes, and hum-  
ble ambition, to offer up to your Lord-  
ship, not any Lordly, but this meane  
and lowly present. For my Univer-  
sitie, my Colledge, my place, my per-  
son, my profession, my living, and all, en-  
ioyne, and enforce me to vow, and con-  
secrate to your Lordship, if it were possi-  
ble,





## *Dedicatorie.*

and vntimely borne infant, which cries to you for succour, may be accepted & fauoured of you. For weak though it be in it self, yet beeing armed with your powerfull name, it will thence gather and collect strength. I must confesse, & the world will finde, it is an *Embrio*, an imperfect and formeless issue, for I had not time, *Lambers fetum*, so much as to cloath and coate this though my first borne child: and therefore the more bare and naked that it is, so much the more it needs to be covered vnder the wing of your gracious fauour.

It was S. Pauls speech, *Quis idoneus?* who is fit for these things? and I may say, *Qui idoneus?* how can I fit this liuing thing the Presse, that am pressed, and almost oppressed with a world of labour & care. And yet I esteeme all my labour but ease; and my yoke, were it heauier then it is, seemes but light, since I liue vnder your Lordship, who haue euer been, and (to your immortal honor) continue still, *vir laborum*, a holy and heauenly laborer in the Lords vineyard.

## The Epistle, &c.

yard. Againe it cheares vp my spirits, and  
glads my heart, that I serue & sit at the feet  
of so godly a *Gamaliel*, as the learned, reli-  
gious, & most studious & painfull Doctor,  
the reuerend Doctor *Spencer*; whose name  
as it is famous through the Church; so shall  
it ever be most deare & pretious vnto mee.  
But I feare, *in publica commoda pecco, Qui lon-  
go sermone morat tua tempora*; therefore to  
conclude all, I pray from the ground of  
my heart, that your Lordship may long  
and long liue happy in our Church, and  
that our Church may still be happy in you,  
and that you, and yours, and all your holy  
endeauours, may ever be blessed from  
aboue, by Iesus Christ the sole  
head of the Church.

*Your Lordships deuoted, and  
euer to be commanded in all*

*Christian obseruance,*

**Tho: Bayne.**





*Quid faciam cum surrexerit ad iudicandum  
Deus? Et cum quaesierit quid respon-  
debo illi?*

*when God shall come vnto iudgement, what shall I  
doe? when he shall aske, what shall I answere  
him? Iob. 31. 14.*

**THE** Apostle Saint Paul was rapt  
vp on a suddaine into Heauen.  
2. Cor. 12. and I (that am not wor-  
thy to name a Saint, or to be cal-  
led an Apostle,) am rapt vp on a  
suddaine vnto this place, which I euer reputed  
an earthly heauen; and that the rather, since  
the most splendent and glorious Sunnes of our  
kingdome shine here, and the most gracious  
Starres of our Land, nay of the world, are pla-  
ced in this Orbe. And though Saint Paul in his  
vision, knew not whether hee were in, or with-  
out his body, yet I that come now with my vi-

2. Cor. 12.

B

sion

fion vnto you, know that I am in my bodie, but in a weake, a brused, a broken body, yet well is it with me, if like, not a Lamp, but a smal candle, I consume my selfe to enlighten others. For we reade, that, *virtus Dei infirmitate perficitur*, the power of God is most strongly seene in a weake man; and my hope & confidence is, that the Spirit of the Lord, which quickens all bodies, & all spirits, will cheere vp a decaying body, and animate my fainting Spirit.

When the Disciples were sent to speake before Iudges, Christ bids them take no care, for, *dabitur illa in hora*, a word of wisdom shall be giuen them in that houre: and beeing I am to speake before you (graue & reuerend Iudges,) my prayer is, *ut detur hac in hora*, that a doore of vtterance may be opened, and a tongue of the learned may be giuen mee for this houre. And since I come hastily before you, what fitter text, what apter message can I bring, then a foresight of the iudgement, which is ready to hasten, nay fall vpon vs all. Now that your graue wisdomes are assembled, to exercise the iudgements of this Land, what better present, or president, could I haue for you, then a touch and straine of that iudgement, which must come vpon all lands; that so, *iudicium iudicia*, the iudgement of God might direct the iudgements of men; *Et index indices*, and your righteous iudge might aduise you to iudge righteously.

When



When I was first sent to this second Ninie, this great Citie, I came, not like *Ionas* with fortie dayes, and destruction ; but I came like the Doue, *cum oliua pacis*, , with a branch of Peace and Oliue in my mouth ; yet now my Maister Christ, that came with a whip into the Temple, hath sent me, *cum virga iudicii*, with a rod of iudgement in my hand. When Saint *Paul*, spake of iudgment there was a *ferè persuasit*, one almost perswaded to bee a Christian, & would to God this my denouncing of iudgement, might perswade, not one, but all, not partly but fully, to be, not nominall, but reall Christians ; for God ponders, *uias & semitas*, the high, broad, and beaten waies of man, as also there by-waies and smallest paths : and in all our waies, *nullum ignorat factum qui omnia fecit*, he sees, and spies out the least fault, who made euery thing without fault. That Sonne of God who is, *principium sine principio*, the beginning without beginning, will iudge all that hath been done from the beginning : Hee that is  $\alpha$ , and  $\omega$ , the beginning and the end, will iudge all that haue liued from the beginning of the world vnto the end.

The day of this life is the day of mortal man, but the day of iudgement is the day of the liuing God : not but that all daies are his ; but such is his mercy, as that, though he shew mercie euery day, yet hee hath reserued but

Gen.

Prou.

Reuel.

Malac.

one day for his iudgement; but that is a day of blacknes, and of wrath; insomuch that the Prophet *Malachy* cries out, *Ecce dies domini*, behold this is, with a witnes, the Lords day; it burnes like a furnace, and all the wicked are but as stubble. The powre of the Lord had her day in the Creation of the World, the mercy of God had her day in the Redemption of Man that little world: and the iustice of God must haue her day, in the iust punishment, of the vniust and wicked of this world: For, *fulminabit e caelo*, the Lord will thunder from heauen, and the highest will giue his voice. And if the thunder and ratling of a cloud bee so terrible, what terrour shall there be, when hee shall thunder, that sits aboue the clouds? the thunder doth but, *eradicare turres*, demolish towres, and root vp trees, but when God shall thunder out his iudgement, *extirpabit homines*, he will crush and cast downe King, Prince, and people, that haue not made him their fortresse and their towre: The thunder doth but, *quaterie nebulas*, make clouds flye like birds vp and downe the aire, but when God shall thunder out his iudgement, *quatiat conscientias*, hee will appale and astonish the hart and conscience: yet that there be then great difference betwixt a good and a guilty conscience; for a good conscience shall bee mooued, *sed ut folium*, but as a leafe, with a little winde and breath of Gods displeasure; but



but the guiltie one shall be remoued, *ut fundamenta terre*, as the foundations of the earth are shaken, with the full rigour of Gods wrath. For then as Saint Hierome hath it, *terra tremet, mare mugiet*, the earth shall quake, the sea roare, the aire ring, the world burne, and all this All, become as a firebrand and burning coale.

And if, *tota terra*, the whole pillars of the earth must moue, *qui glebam terra*, how then should this mouehman, who is but a clod of earth? if that, *virtutes caeli*, the powres of heauen must tremble, what will befall those minds, of mud and earth, that haue neuer minded heauen? if the Angels of God shall stand then at a gaze, how agast will the wicked ones bee, whose portion is with the Diuell and his Angels? *Si soluantur caeli*, if the Heauens must cleaue, and the elements be rent a sunder, *quid corda terrena*; how will earthly hearts faile and breake, in this day of sorrow, and of wonder? if the righteous shall scarce bee saued, *ubi impius*, where will the wicked, and the sinner appeare? if iust Iob, but thinking of iudgement; come with his, *Quid faciet*, what shall he doe; alas then! *Quid fiet*, what shall be done to the vniust, whose bodies must boile, and whose soules must frie for it, when God shall come vnto iudgement?

When God shall come vnto iudgement what shall

shall I doe? This text of iudgement diuides it selfe, as the world shall bee diuided in the day of iudgement, *in deum & hominem*, into the Maiestie of God the iudge, and the miserie of man that cannot stand out in the iudgement: So that here may be obserued, first, *a iudge*, secondly, *people to be adiudged*, and thirdly, *a iudgement*: In the ludge and iudgement, there bee these heads; first *the time* when; secondly, *the person* who; thirdly *the manner how*; *non mittet, sed veniet*, he will not send but come; fourthly, *the end* wherefore, to iudge; fifthly, *the order by which, queres*, he will sift and scan, aske, and visite: he wil make a priuy search, a strict inquisition into the works & words, & thoughts of men. In those that must be iudged there is a double misery: first they shal not know, *Quid facere*, what to do, for, *quid faciant contra factorem*? How shal they make their part good against their Maker? and secondly they shall not know, *Quid respondere*, what to say; for, *Quae verba valeant aduersus verbum*, what word can they haue against him that hath the words of eternal life? against him that is the word & the life? against him that is the life of the word, & the word of life?

Againe, for iudgement there is *first a time*; for, *factor temporis & qui natus tempore*, He that created time, and that was borne for vs in the fulnes of time, wil iudge vs, for our not vsed, or abused time: and then, *o quae destructio!* what ruine



ruine wil come, and how much would we giue,  
to redeeme a little time?

Secondly, there is a person, God, and in him,  
*o quæ perfectio*, O what perfection! for the Che-  
rubins couer themselves from his face, and Li-  
banus shaketh at his voice!

Thirdly, hee shall not send his Deputie, his  
Legate, Embassador, Agent or Factor, but hee  
shall come in his owne person; and there, *o quæ  
consolatio*! O what comfort will there be, when  
he shall come for vs, that went vp to send the  
comforter vnto vs!

Fourthly, he shall come, *non indicare*, not to  
finger or point out our sinne, *sed iudicare*, but to  
iudge vs, for euery, euen the least sin; and here  
*o quæ desolatio*! O what desolation wil he work,  
on the wicked workers of the earth!

Briefely, God, and not an Angell, or meere  
man; will come, and not send; to iudge, and  
not saue; and in iudgement, *queret non teget*,  
he will reueale, not conceale finnes; and then,  
*Quid facient?* when sinners are vndone, what  
can they doe? *Quid respondebunt?* when the  
mouth of iniquitie & wickednes shall be stop'd,  
what can the wicked say?

But first of the time of iudgement. Some like  
forward Marchants, and bold aduenturers,  
haue presumed to devise and determine the  
terme and precise time of iudgement: of which  
some prefixe the yeare, saying it shall bee in  
the

Malac.

S. Matth.

S. August.

S. Mat.

the immediate end of the six thousand years; and there ground is this; because a thousand yeares are with the Lord as one day; whence they inferre, that as God made the world in six daies, so hee will destroy it in six thousand yeares. Others out of the Prophet *Malachy*, *Eccae dies domini*; Behold the day of the Lord, auerr that God will come to Iudgement in the day. Others out of the Apostle, *Veniet quasi fur nocte*; Hee will come like a Theefe in the night; affirme that the Iudgement shall be in the night; And Saint *Augustine* consents thus farre to these, that it shall be, *nocte rerum, non temporum*, in a night and darknes of knowing, and good liuing, not of seeing: Some go further and designe the very point & momene of the night, for out of that of Saint *Mathew*, *factus est clamor media nocte*, there was a cry in the midst of the night, they collect, that God will iudge at midnight; and *Cassiodore* hath the same building, though on another ground, for on that, *percussit primogenita*, God stricke the first borne of Egypt at midnight, he concludes, that the iudgement shall bee in the middle of night.

There bee yet some more fancifull and curious then these, conceiting that the iudgement shall be in the fourth watch of the night, because it must dissolue the foure elements, and what was compacted or composed of the foure elements.



Elements. Others imagine that it shall be in the third watch, for that it is the worke not of the first, or second person alone, but the ioynt worke of the blessed Trinity. Some deferre it to the second watch of the night, for that the Sonne of God, the second person in heauen, is appointed to bee the iudge of all the earth: and lastly some tie it to the first watch of the night, because it is said, that *Christ* is the first fruite of them that sleepe.

Now to these vaine curiosities, and curiosities vanities, what haue we to oppose; namely first that of the scripture, *Non nobis datum*, it is not giuen vnto vs to know the times and seasons, which God hath reserved in his owne power. Secondly, of that day and howre knoweth no Man, no nor the Angels, no nor the Son, but the father onely. Thirdly, as St. *Augustine* hath it, *Quia ante tempora*, he that was before all time, and gaue beginning to time; will come to iudge vs in due time, when that of the Reuelation shall be true, *Tempus non erit amplius*, there shall bee no longer time.

And heere me thinkes I may fitly gather one question out of S. *Augustine*, for where he saith *tan occultas dies iudicii, ut lateat ipsum iudicium*, the day of iudgement is so secret and close, that it is vnto owne euen to the iudge, it may seeme perhaps to some, not fully Orthodoxe and good, for what, hath the father committed

S. Iohn.

S. Augustine

Renel.

S. August.

S. August.

Bellar.

S. August.

S. Greg.

S. August.

S. August.

S. Bernard.

*iudicium filio*, all iudgement to the Sonne, and yet retained, *diem iudicii*, the day of iudgement vnto himselfe? I will not, either dispute or define this poynt, onely I will poynt out, what others say. Some affirme that the Sonne knowes not the day of iudgement, *quæ homo sed quæ Deus*, as hee is man, but as he is God: Others that hee knew it as man, but not to reueale it vnto men: others that he knew it not as a Sauiour, *qui tum erat*, which he onely was while he was in the world; but as a iudge, *qui nondum erat*, which he is not till he shall come to iudge the world: *Sed satis temporis in tempore*, I haue spent time enough in bolting out the iudgement time, I will therefore conclude this point with some few moralls. And first that of S. Gregory, *Latet dies ultimus, ut omnes obseruentur dies*, The last day is not specified to man, that man might iudge euery day his last: Secondly, that of S. Augustine, *Latet iudicium, sed vniuersale, non tuum, quia mors tua, iudicium tuum*: The day of the generall iudgement thou canst not find, but thy particular iudgement will find thee in the day of thy death. Thirdly that of the same S. Augustine, *Latet iudicium, tamen piorum fidem non latet, iustum esse ut lateret*, The day of iudgement is obscure, yet they that are enlightened by faith, see reason why it should not see the light. Lastly that of Saine Bernard, *Incertus dies quo veniet, ut sic uiueres quasi*



*quasi hodie venires*, the day of Christs coming is vncertaine, because it might learne thee so to liue, as if he would certainly come this present day: and then blessed is hee, that shall heare; *Hodie mecum eris in paradiso*, this day shalt thou bee with mee in Paradise; so I come from the time when, to the person who; *when God.*

S. Luke.

2. God might haue sent forth his summons; haue commanded both by earthly and heavenly warrants; he might haue made both Angels, and Saints, and the soules of iust men, as his apparitors', and officials to conuent vs to iudgement; but to shew his Maiestie, and release his out of misery, *apparebit ipse*, God himselfe will appeare in iudgement: And if God come to be our iudge, then doubtless there will be, *rectum iudicium*, a right & true iudgement; for God is truth, & he cannot faile; either *ignorantia iuris*, as not knowing the law, for he gaue the law, & will iudge, as S. Iohn intimates, according to *Moses*, and the law; nor yet *ignorantia facti*, as not seeing the fact, for hee knowes our *thoughts* long before, and therefore much more are our *facts* and *deeds* before him.

Psal.

S. Iohn.

Againe, if it be God that will iudge the earth, then sure, *equum iudicium*, his iudgement will be righteous and good; for, *nec errat ipse*, *nec sustinet errantem*, hee cannot sinne himselfe, neither yet endure a wilfull sinner;

Psal.

and we cannot corrupt him with presents and goods, for, *bonorum non indiget*, as the Psalmist hath it, he hath no need of our goods: we cannot win him with personall favour, for God is no acceptor of persons: and lastly we cannot moue him to malice or hate, for, *nihil vult capere quod fecit*, the maker of all, hateth nothing that he did make.

Psal.

Psal.

Psal.

Wisedome.

And here I must craue leaue to question, and resolu some doubts, *First*, *multi dicuntur Dei*, since many be called Gods, in holy Writ; it may be questioned, which of those gods shall bee our iudge: For the *Angels* they are called gods, *God* stood in the assemblie of gods, saith the Psalme; and yet the *Angels* shall not iudge vs, since Saint *Paul* tels vs, that wee shall iudge the *Angels*: *Secondly*, the *diuels* are called gods, but the gods of the Gentiles, *Di gentium Demonia*, the gods of the Gentiles are *diuels*; neither yet shall these bee our iudges, for the Prince of this world (that is the *Diuell*) is iudged already: *Thirdly*, the *iust* and righteous men are called gods, I haue said you are gods: and yet these shall not iudge vs, for, *vix stabit iustus in iudicio*, the iust shall scarce stand out, nay vp, in iudgement. *Fourthly*, Kings are called gods, the gods of the earth are lifted vp; and yet though these be Kings in this world, they shall not be Iudges in another: but, as it is in the booke of Wisedome; *Potentes potenter*, mighty



mighty Kings shall be mightily punished, if they  
 sinne against the Almighty. *Fifthly*, Priests are  
 called gods, *offerre Dei*, let the Priests offer, and  
 yet these shall not iudge vs; for both Priest and  
 people, *congregetur coram Deo*, must stand be-  
 fore the tribunall of God. *Sixthly*, Magistrates  
 are called gods, *Dixi ne detrahas*, speake not  
 euill of the Magistrates, and yet nor they shall  
 be our iudges, for they are but Gods stewards,  
 vnder God, and must render, *rationem villien-  
 tionis*, an exact account of their Stewardships  
 vnto God. *Lastly*, Iudges they are called gods,  
 the cause was brought, *ad Deos*, vnto the Iud-  
 ges, and yet though these execute the iudge-  
 ments of God vpon earth, God himselfe shall  
 come from heaven to iudge them. For, *habent  
 vel supremi iudices superiorem iudicem*, the  
 Lord chiefe Iustices of this world, haue there  
 Lord aboue, that shall doe them iustice: So  
 then we must now, excluding al these, conclude  
 all, *Iudex vniuersalis, deus vniuersi*, that hee  
 that made all, will iudge all. Hee that is God  
 will iudge the gods: hee that is the Angell of  
 the great counsell, will iudge the Angels: hee  
 that is a King, will iudge the Kings: hee that  
 is a Priest, will iudge the Priests: *Iudex iudicum,  
 homo homines, Christus omnes iudicabit*; Hee is  
 Iudge, that will censure and sentence Iudges:  
 hee that is man, will conuent and conuict man;  
 and yet there shall bee but one iudge of all

men, euen **IESVS CHRIST** God and Man.

Psal.

Againe, since God shall iudge, and there be, though but one God, yet three persons, it may be questioned, which of the three persons shall be our Iudge? And this the Psalmist seemes to answere, when hee saith, *Deus vester veniet*, Hee shall bee your Iudge that is most yours; Now the second person is most ours; for hee was borne to vs, he liued with vs; hee died for vs; and what he either did or suffered, it was all for the good of vs.

S. Iohn

S. Bern.

But why doth the second person iudge and not the first? Why the Sonne and not the Father? *First*, because Saint *Iohn* tels vs, the Father hath giuen all iudgement to the Sonne; and to the Sonne, as Saint *Bernard* expounds it, *non quia filius suus, sed hominis filius*, not as hee is the Sonne of God begotten before the world, but as he is the Son of the blessed Virgin, borne in the world; *Secondly*, the Son iudgeth, and not the Father, because it best fitteth a King to iudge his owne Subiects; and we are now the immediate subiects of the Son: Indeed in our Creation, wee were absolutely the subiects of God; but by rebelling against God, wee became the slaues and vassals of Satan, and not the Subiects of our God; yet now beeing bought out of the subiection of Satan, by the precious bloud of the Sonne of God, wee become the subiects of the Sonne: Not that



that this is to be vnderstood, *exclusiue*, as excluding from the worke of our Redemption, the Father, or the Holy Ghost: *Sed appretiatine*, as the Schoolemen speake, but because the price of our Redemption, was paide by the Sonne, and not the person of the Father, or holy Ghost; and in that the Sonne did, *sustinere pœnas*, vndergoe our punishment, & *procure premia*, and purchase our reward, he must, *dispensare premia & pœnas*, both dispose of our punishment and reward.

Yet once more, since in the Sonne there is a double forme, a Diuine, an humane nature, it may bee questioned, in what forme, and nature he shall iudge. Saint *Augustine* answeres, *eâdem formâ iudicabit nos*, Hee shall iudge vs in the same forme, wherein he stood before the iudge for vs; he shall iudge vs, not as God, but as Man: according to that of the Scripture, yee shall see, *filium hominis*, the Sonne, not of God, but of Man, cōming in the clouds. *Veniet qui deus, non quâ deus*, He that shall iudge vs is God, but he shal not iudge vs as he is God, not as he is God, because, as *Esay* hath it, *tollatur impius*, the wicked must be taken away, that he neuer see the glory of God; but as man, *ut homines videant*, that men may see, & behold the iudge of men. The Papists ad, that not only the iudge shal be visible, but out of that of the gospel, they shal see, *signum filii hominis*, the signe of the Son of Man,

S. August.

Esay

S. Math. 16

Man, they would eniue, that the crosse shall come before him, as a verge, rodde, and scepter vnto iudgement: but this opinion deserues correction and a rod; for though with Saint Paul, we preach *Christum crucifixum*, Christ crucifide vpon earth, yet I neuer finde, that the crosse and crucifixe of Christ, was euer taken, as Saint Paul was, vp to Heauen.

Lastly, since Christ shall Iudge vs as hee is Man, it may be questioned, whither there shall be no difference, betweene the man Christ liuing vpon earth, and the man Christ as hee shall come a Iudge from Heauen. Yes doubtlesse, much difference, not in substance, but in qualitie; for he that was here a man, *natus prae sepio*, borne in a stable, is there also a man, *Sed regnans caelo*, but commanding in the heauens. Hee that was here, *inter homines*, a man amongst men, is there, *super Angelos*, a man aboue the Angels: Hee that was here, *corpore infirmo*, in a bodie of frailty, is there *corpore glorioso*, in a bodie of glorie: He that was here, *Saluator verus*, a true Saviour, is there, *iudex severus*, a sharpe iudge: Hee that came here, *patri pro dilectis*, to suffer for his beloued, sits there, *triumphare cum electis*, to triumph with his chosen and elect: he that came here, *mori ad tempus*, to die for a time, is there, *deus viuens*, liuing with God for euer; and the euerliuing God.

Yct



Yet (grave and Reuerend Iudges,) before I close vp this point, I must say one thing that concernes you, that toucheth your scarlet, and your iudgement seates. For where it is said, the Father hath giuen all iudgement to the Son, then, the Anabaptists inferre, why then doe other the Sonnes of men iudge? and so learned Fathers of the Law, would they wound, nay ded you, who are the pillars of truth, the life of the liuing, and the defence of men appointed vnto death: But I answer, God hath giuen all iudgement to the Sonne, that is, *omne futurum iudicium*, all the generall, yniuersall, and future iudgement: and secondly for you, *non tam uis, quam deus per uos iudicat*, it is not so much you, as God that iudgeth in, and by you; according to that of *Deuter.* you exercise the iudgements, not of man, but of God: and thirdly, *Iudicat homo hominem in opere, sed deus in corde*, that though God onely iudge the heart, yet man may iudge, of the fact of man. And so I come to my third part, *will come*, when God shall come.

In God rising (for so reads the vulgate) and coming, (for so hath the English) vnto iudgement. I obserue two things: First, of the certainty, then the vicinity of the iudgement: It is not said, *Deus uenit*, God doth, or hath come, but, *Deus ueniet*, God will come; and yet according to the rule of the Schoole,

S. Iohn.

Deut. 1:2

*Futurum in Deo aequum certum, quam aut presens aut praevenitum*, that which is to come in God, is as sure, as if it were either present, or past. And God wil come to iudgement both for the glorie of God, and of Man, and of Christ both God and Man: First, for the glorie of God; for God hath promised a iudgement, and all the promises of God are yea, and Amen: The Prophets and the Apostles, both the Law, and the Gospell beare witness of a iudgement: I wil contend with thee in iudgement, saith God in *Jeremie*: The Nations shall see my iudgement, saith God in *Ezekiel*: I will sit and iudge all people, saith God in *Joel*. In Saint Paul wee reade *Statutum est*, Death is appointed, and after it commeth the iudgement: And in Saint Peter wee finde a *Iudicaturus est*, that, as if God had put on his robes, and were set on his iudgment seate, hee is now ready to iudge the quicke and dead: God promised a flood and it came, *Et qui uernus diluuium, cur non iudicio*? hee that performed in the particular, shall he not also performe in a generall iudgement? In Philosophie, *post uno contrarium*, if we grant one contrarie, the other will follow: but wee haue had experience of Gods mercie, which is opposite to iudgement, and shall wee not also haue a triall and a iudgement? God hath shewed iustice in Heauen, on rebellious Angels, and will hee not shew iustice on men,

.niol.2

Ier.

Ezek.

Joel.

S. Pet.



men, if they rebell vpon earth

Secondly, there must be a iudgement for the good of man: for here the holiest and most heauenly men be in most heauiness: *Hic optimi pessime agunt*; here the righteous man hath most wrong, and therefore God will iudge, and do him right. Here *Lezabel* sits brauing in a window, while *Ieremie* lies sticking in the mudd. Here *Dines* sits in his pallace, clothed richly, faring daintily, while *Lazarus* lies at his gate naked and hungry. Here *Herod* wil please his *Herodias*, though it be with the head of *Iohn* the Baptist; *Nonne visitabit*; shall not God visite, and come to iudgement for these things? Here the condition of the godly Christian, is much like to the state of Christ his maister, *Ubi vultis dominum, nec mortuus sepulcrum habet*, they haue scarce a house wherein to liue, and (such hath been the Popish furie) their bones haue not had rest after their death: while they liued they found *exilium*, & *exilium*, banishment, and the racke, and being dead, the wicked did *saure in manes*, not let them rest when they were at rest: Much like to the storie in *Eusebius*, where they were not content to burne the bodies of the Saints, but they cast there ashes vpon the water, with this obloquie, *colligat Deus*, let the Lord gather them if hee will haue them. But O LORD, holy, and true, how long, how long? the blood of thy

S-Luke.

Euseb.

Reuel.

Saints

Psal.

Psal.

.s. l. 1-2

Saints is shed round about this round world, and they are cut in peeces, even as men cut and hew wood, and wilt thou not yet come, to be auenged on such a people as this? Yes, saith the Psalme, the Lord will come, and not keepe silence: and, as it is in another Psalme, Doubtlesse there is a God that will iudge the earth. And as in a balance, or a scale, that which is lightest mounteth highest, so those that were of light, or no esteeme in the world; shall then be taken vp vnto the highest: *Gemunt boni*, though the godly, mourne here like a Doue, yet *fruentur summa bono*, then they shall be comforted, by that Spirit, who appeared in the likenes of a Doue: Though the good haue, *pressuram in terra*, griefe, and oppression vpon earth; yet they shall finde, *usuram in celo*, interest and increase of glorie in the Kingdome of heaven.

Lastly, as there must be a iudgement for the glorie of God, and good of man: so it must also bee for the honour of Christ Iesus, God and Man. For the world did not belecue Christ to bee the Messias: the Iew held him but a meere, and miserable man: the Gentiles derided him, as a crucified God; and therefore will hee call heauen, and earth, and come and iudge his people; and hee will come in such power, and maiestie, that the whole world shall confesse him a Messias; that the

Iew



Iew shall acknowledge him a God, and that both Iew and Gentile shall feare, and grieue, to see him so highly glorified, whom they basely slew and crucified.

Secondly, I obserued the neerenes and vicinitie of the iudgement: it is not said in the Apostles Creede, *venit, sed venturus est iudicare*, hee will come, but hee is at hand, he hathy as it were, set forth, and is on his way comming to iudgement. *Nunc est iudicium, sed fere extat*, the day of iudgement is not so much future and to come, as it is already present and in sight. *Eodem ad ianuam*, now is the iudge riding his circuite, now hath hee sent forth his summons, now hath hee put on his robe, now is he set upon his throne, now is thy inditement reading, now is thy cause pleading, and now, even now, the sentence of thy eternall life, or death, may bee passing: witness that of the Apostle, *Nunc est iudicium*, hee doth not say, *venit*, now the iudgement shall bee, as if it were comming, but *nunc est*, now is the iudgement of this world, as if this moment, this instant, and present now, were allotted for the iudgement. The world, that great man, hath the throwes and panges of death now seazing on him. And as man, the little world, when hee hath liued many yeares, draweth then neere vnto his end, so the world, that hath liued now almost six

Symb. <sup>salu</sup>  
Aposto.

and. 21

thousand yeares, must beedes consume and  
haue an end. In the time of the Apostles  
the Kingdome of God was at hand, and now  
after so long a time as from the Apostles, is it  
yet farre off?

Malac. . .  
.. .

Inchimo.

When the Sunne hath passed the twelue  
signes, wee know then the yeare ends: Now  
Christ, our Sunne, hath passed through these  
signes, and therefore the yeare of the world  
must haue an end. Christ in his birth passed  
through *Virgo*, for hee was borne of a pure  
and blessed Virgin: He passed *Gemini*, in his  
incarnation, for there was both a Diuine and  
humane Nature: Hee passed *Cancer*, in his  
descension, for hee descended, and came, as  
it were backe, from God to man. He passed  
*Libra* in his Passion, where his mercie, and  
his merits, ouer-wayed our misery and sinne:  
And (not to be, although I might bee, curi-  
ous in all) hee passed *Leo* in his resurrection,  
when hee rose strong as a Lyon, and ouer-  
came the graue, death, and hell, and that  
hellish, roaring, and deuouring Lyon. Now  
then that Christ hath passed all these signes,  
it is a signe that the world, and all must passe  
away.

Alas then why doe some, and some Chri-  
stian men so liue, as if there were no iudge-  
ment after this life? Nay more, as if they were  
Aduocates, and Orators, and Sophisters for  
the



the Diuell, why doe they dispute against the  
iudgement of our God? For say some, why  
should God iudge man after his death, since  
hee hath his iudgement at his death? I an-  
swere, that in death wee haue a particular  
iudgement, but God will also haue a generall:  
Secondly, in death we haue the iudgement of  
the Soule, but God will iudge both Body, and  
Soule: Lastly, in death wee haue a secret  
doome, but God will haue an open assise, a  
publike Sessions, and a manifest iudgement:  
O then put not farre from you the euill day,  
but so liue, as if you were to make your perso-  
nall appearence before your God, this present  
day. For be you sure, if any heare mee this  
day, and regard not in his heart the iudgment  
day, that euen this Text, these words, this  
Sermon of iudgement, will rise up against  
them in the day of iudgement. So I come to  
my fourth obseruation, the end of Christs  
comming, it is to iudgement. He shall  
4 And here I note those things, by the  
multiplicite of iudgement: Secondly, the gra-  
uitie of Gods iudgement: Thirdly, the pre-  
dicament and fore-runners of the iudgement:  
Lastly, the followers and attendants on this  
iudgement. I haue opened a booke, and shewed  
There is a manifold and various iudgement:  
For, (as Bonaventura notes) there is in God, his  
eternall iudgement, a iudgement for those times  
that

S. August.

S. Bern.

S. Hiero.

1119.2

Romans.

.Aug. 2

.Rom. 2

.Hib. 2

S. Peter.

Revel.

.Mar. 2

that were but intended: *Secondly*, there is, *iudicium cause*, a iudgement for the cause whence they sprang, and the end whereunto they tended: *Thirdly*, there is, *iudicium operationis*, a iudgement for every euill act committed; And *lastly*, *iudicium approbationis*, a iudgement of every iust punishment inflicted. There is a iudgement of *retribution* for the good: a iudgement of *reprobation* for the euill: and a iudgement of *diffusion* both for good and euill.

There hath beene already a iudgement of *water*, which did wash away sinners, but not sinne: and there shall bee a iudgement of *fire*, which shall burne away both sinne and sinners.

*Secondly*, I noted the qualitie of Gods iudgement: and *first*, It is full of *Majestie*: for the King of heauen shall come, *cum militibus celestibus*, with all the armie, troupe, and traine of heauen: He shall send forth, as it were, his Herald and Beadle, and call a Convocation, of Angels, and Saints, heauen and earth, to cull, and sever, and marke out his sheepe from the goates. *Post istud thronum*, God is come, as it were, to the Kings Bench of his iustice: hee hath opened a booke, and another booke, as it is in the Reuelation, to withe booke, *scientie diuinae*, of diuine knowledge and scienced, and a booke, *conscientie*, of mens guilty



and accusing conscience. O wretched man, saith a good Father, *tanta contra te sit preparatio*, doth God so prepare, so muster vp his men for thy iudgement, and wilt thou, either not feele thy imminent iudgement, or if thou feele it, not amend thy life, that thou maiest escape in that fierie triall, and fierce iudgement?

If our gracious King, (whom the King of Kings set for euer as a signet vppon his right hand) should take his Peeres, and Nobles, Bishops, and Iudges, to iudge a rebell, or a malefactor, how would the countenance of that Traitor fall, his tongue falter, his bodie tremble, and his heart and spirit euen thawe and melt away! And yet (good God) such is our frailtie, that though we be traitors, to our iudge, our Sauior, and our own soules, yet we more awe & feare, a *temporall*, then an *eternall* iudgement: and are more daunted with him that can but kill the bodie, and that for a time; then with him that can destroy both bodie and soule, and that for euer.

*Secondly*, there is mercie in this iudgement. For Christ will iudge vs, not by the letter and rigor of the Law, but as it were in a Court of Conscience. *Et Conscientia qualis, sententia talis*, and our verdict shall bee giuen in, according and agreeing with the Conscience wee haue within. Neither will our mercifull iudge

proceed against vs without witnesse; nay not without a thousand witnessses; and those no forraine, aliene, or strange witnessses, but such as are in our owne bosome; such as are more inward with vs, then that soule which is within vs. For vnlesse our conscience, which is as the soule of the soule, doe like another *Cerberus* barke within vs, we shall escape that true *Cerberus* and dog of hell.

S. Iohn.

Besides our mercifull iudge will not condemne vs for one accuser: for except *Moses* and the Law accuse vs, as Saint *Iohn* hath it; except *Singuli errores*, our particular and singular errors, single vs out, and become, *singuli accusatores*, ech of them accusers of vs; nay more, except man himselfe doe condemne himselfe, Christ who is God and Man, will not condemne. Nay more, except Sin and Satan come with plaine, direct, and vnauidable euidence against vs, it shall yet, maugre all their malice, goe well with vs. And, Lord, how will that accuser of his brethren in that day accuse vs! S. *Augustine* brings him in thus inditing man, *Iuste iudex*, marke, he doth not say, *Boni Deus*, good God, to mooue clemencie and mercie; but iust iudge, to whet and sharpen him on to rigor and seueritie; and the bill of his enditement runnes thus, Indeed iust iudge these sinners were thine *per gratiam*, by thy grace to them committed, but they are become mine, *per culpam*, by that sin which they

S. August.

com-



committed: They were thine, *per misericordiam* in thy mercie; but they are become mine through their own misery. They were thine, *per passionem*, through thy crosse and passion; but they are become mine, *per persuasionem*, by my flie & subtle perfwasion. They were thine, *creatione*, in the creation; but they are become mine, *destructione*, since they haue brought themselves to their destruction. They haue forsaken, *Sacramenta tua*, thy Sacraments, & haue followed *blandimenta mea*, my allurements, and therefore iust iudge, since they belong to mee, let them bee condemned with me. Alas good Christians, being thus arraigned at the barr of Gods iustice, by whom will you bee tried? By your God? Why he must be iust: by a Iurie of Angels, and Saints? why they cannot quit you: For it is God that condemnes, and who can iustifie? by your owne hearts? Why they cannot cleare you: What then remaines, but before we hold vp our hands at this barre, to cry guiltie; And, Lord Iesus, wee are guiltie of many, and manifold sinnes, but remember sweet Iesus, that thy blood was shed for sinners. Wee haue committed that, *quod damnet*, which might send vs to a thousand hels, but in thee there is such store of mercie, *que saluet*, as may saue vs, and ten thousand worlds.

S. Augustine

Thirdly, this iudgement is intolerable. For who can endure, when as aboue, our iudge is

angry with vs; and belowe hell is gaping for vs: when within our wicked conscience gnawes vs; and without the flame is ready for to burne vs: when on our right hand sin oppresseth vs; and on the left the Diuel frights vs: Which we haue God, and his Angels all against vs; & none but desperate men, and damned spirits with vs.

*Lastly*, this iudgement is vnauidable: for the hills cannot hide vs, nor mountaines couer vs from the presence of the iudge: And whither can we fly from him, who is, not only here and there, but euery where? if we mount and soare vp to heauen he is there; if we goe into hell, he is there too; if we take the wings of a Doue, and flye to the vtmost part of the earth, he is there: and if we lye downe in the deep & bottome of the sea, he is there also. If we say, peradventure the night shall couer vs, we must know that the day and the night are to him alike. So that, *pati intolerabile, & latere impossibile*, it is not possible to endure, nor possible to auoide the iudgement.

*Thirdly*, I obserued the precurrents, and fore-runners of the iudgement: S. Gregorie notes that the last tribulation hath many antecedent troubles, *ut per crebra mala, caueantur aeterna mala*, that by the sight and sense of frequent euils, wee might escape the eternall euill. And *first*, the Sunne and Moone shall bee darkned: Now this may admit, either a *litterall*, or *mysticall* exposition:

Psal.

S. Greg.



position: if we expresse it by the letter, then these visible lights, the Sun & Moone, shall bee darkned; yet not, (as some schoolemen hold,) *privatione luminis*, as being depriued & spoiled of their light; *sed superveniente maiore lumine*, but as being dimmed and ouershadowed with a greater light: And if wee runne from the letter to the spirit, then this Sunne is Christ, and the Moone is the Church of Christ; and both these haue been darkned; For Christ hath beene supposed to be but a meere man; and the Church hath been dimmed, not by interpositiō of earth and land, but by ablation and taking away the Church land: and in this case may it not bee said; *non deletur peccatum, nisi restituitur ablatum*, our sins will hardly find remission, if wee make no restitution. *Pulcrum fuit*, in the time of superstition it was thought the glory, and the merite of the Papist, to enrich, and endowe the church; yet herein their luxury did abound, & they offend; but, (as the Moralist hath it,) it was on the safer part, being, *in excessu*, in making the church exceed in riches; and I wish that there *Excesse* doe not in the day of iudgement, condemne the *defect* of them, who doe, *non tondere*, not onely fleece, *sed deglubere*, but flea the church. S. Mathew hath eight signes that must, as it were, ysher in the iudgement. First, *many shall come in Christs name*, saying; *Ego Christus, I am Christ*; and haue not, *Bateabas*, and *Tabicula-*

.in. M. 2

.in. M. 2

S. Mat.

Inchino.

S. Matth.

mus. done this abroad; nay would this had not been done at home in this honorable Citie.

*Secondly, Nation shall rise against nation:* And is not this now true, almost in euery nation? for hath not the Turke risen against the Christian; yea and Christians too against Christians; but, sweet Christ, from whence wee Christians deriue our name, let it at length be thy will, that Christians may shed no more Christian blood, but that all may iointly concur, to let the Turk blood, and that euen in the heart veine.

S. Matth.

*Thirdly, there shall be plague and famine, and they shall kill you.* And, not to goe out of the gates of your Citie, haue not these things been found within your wals? Hath not the punishing Angell strooke heere? and the rod of pestilence drawne out, not onely the blood and marrow, but the life and spirit of many, many thousands in this Citie? haue not yong & old, mothers and babes, men, and virgins, fainted and fallen downe, before your eyes, both in the corners, & the open places of this place? Hath not the staffe of your bread been broken? Hath there not been blacknes of face, and cleanness of teeth in this Citie? London, London, thou pride of nations, and glory of the earth, blesse thy God, that there is peace within thy walles, and plentiousnes within thy pallaces; and that the rod of plague and famine is not so much as shaken ouer thee; but take heed, least pride, and fulnes



fulnes of bread, and the sins of Sodome, bring not onely a plague of the bodie, and a famine of bread: but a plague of the foule, & a famine of the word vpon thy head. *Againe*, hath not the same, *occident vos, they shall kill you*, beene found here? witnes *Mariana tempora*, that *quinquennium* of Queene Mary, when our Martyrs were made faggots for the fire, and the verie stones and pauements of your streets were washed with their bloud. But Lord God, our heauenly, and holy Father, let no such holy father as the *Pope*, no such bloud-sucker as *Boner*, martirize and massacre againe, in this our Ile; And if there bee any in this land, that wish they might, let them haue my wish with them, would all their heads stood but on one neck. that one faire blow might strike them off; and let all that fauour this my wish, say Amen.

*Fourthly*, you shall be hated for my name: And when euer more then now were Christs Apostles hated and despised? Are not we held, *em-nium peripsema*, the very refuse and of-scouring of the people? And as the boyes cried after the Prophet, Come vp thou bald pate, come vp thou bald pate, so doth not the world cry after vs, come vp thou Priest, come vp thou Priest: In the law none that was lame, or deformed, but the choifest of the people were made Priests; but now Priesthood, & Christ our high Priest is so contemned, that if one haue but one deformed

S. Mat.

1. Cor. 4.

1. Cor. 4.

med sonne, they hold him fit enough to make a Priest: Thus are we made, *purgamenta mundi*, as the filth of the world vnto this day: I speake not this to shame you, for though it were the shame of Ierusalem to kill her Prophets, yet it is, and hath euen been your honor: of this imperiall City, to cherish vp the messengers of God: yet am I bold to tell you here at home, what fauour we and our calling find abroad.

S. Matth.

*Fifthly, there shall bee false Prophets, and false Christs*; and this is verified euen in our daies: For who can be a falser Christ, then the sonne of perdition Antichrist? And need wee goe far for false Prophets, when the Prophets of Rhemes, and Rome, nest and swarme, I will not say onely at Rome, but almost in euery roome?

S. Mat.

*Sixtly, iniquitie shall abound, and charitie wax cold*: And alas that our sin were but greene; and our iniquitie but in the blade; would wee were not growne ripe in sin, and that wee were not ready for the sickle: would our offences, like *Nabucodonosors* tree, were not grown vp to heauen, and did not couer the whole land! O that there were but a plenty, and not an excesse of sinning! Oh that, that sinne of excesse did but remaine, and not raigne among vs! But alas our age hath now another deluge, not of water, but of wine: And though Lucifer lie bound in hell, yet walkes hee loose and free vpon the earth. Nay more, wee may take vp that of the

Orator,



Orator, *fera propria, homo omnia habet vitia*, Beasts are faultie in some things, but men in all things are most vitious. *Abundavit iniquitas*, iniquitie hath abounded. And as for charitie, that is not cold, but ded; nay twise ded, and pluck'd vp by the root: For men will feede their hawkes, and hounds, and horses, and that with diet, and with their owne hands; and yet suffer poore soules, whose soules were as dearely bought as theirs, to pine and die for want of foode.

*Seuenthly, the Gospel shal be preached to al the world:* And hath not the sound thereof gone through the earth? Hath not Asia had her seven churches? Hath not *S. Peter* been the Tutor of the Iew, and *S. Paul* the Doctor of the Gentiles? Did not the Apostles, those seeds-men of the word, preach the Gospel to euery creature? And though they call vs, *Et penitus toto diuisos orbe Britannos*, Brittaines set apart from all parts of the world, yet hath the Gospell sounded vnto vs; and that so lowd, that there is no nooke, nor angle of this Ile, where the language of the gospel is not heard: And, O Lord, let the light of thy Gospel shine for ever in this our little Goshen: Let our candle-sticke neuer be remoued, nor our candle put vnder a bushell: Let not darknes couer this Land, nor grosse blindness our people, but let thy truth, like the Sunne, breake forth daily more & more, till it come to her full brightnes.

*Lastly, the abomination of desolation shall bee set*

F

up

S. Matth.

.p.mt.T.

.m.2.

S. Matth.

Rom.

up in the holy place. And though Rome were once the holy citie; though her faith, as then it was, were famous throughout the world, yet is not the abomination of desolation set vp in hir? Looke into the liues of the Popes, and Cardinals, how some haue beene idolaters, some forcerers, some Sodomites, some adulterous, some incestuous, all, or the most, more or lesse impious, & tell mee where abomination can be, if it be not here? Holkot, one of their own, cōfesseth, that among them; they who in the morning did worship, *virginem matrem*, the blessed Virgin-mother, did at night make, *virgines matres*, of maides mothers. O double abomination! Thus you see, that these eight fore-running signes are past already, and haue ouerrun vs; and therefore what remains now, but a fearefull expectation of iudgement?

1. Tim. 4.

We reade in *Timothy*, that in the last daies, *Quidam discedent*, some shall depart from the faith: *Et quidam transfuge*, and some of our runnagates of Rhemes, and Rome, that were in, but not of our church, haue fled to the Popish sinagogue, from our christian Catholique church: but they were, *Quidam*, but certain vncertaine men, that hauing nothing but hope & fortune, to be their guides, would venter vpon any fortune: so that, as *S. Bernard* speakes, *desperatio fecit Monachos*, they became Mōkish not out of iudgment but despaire.

S. Bern.

Secondly, saith *Timothy*, some shall attend to the spirit of errors; and our Separists of

1. Tim. 4.

Am.



*Amsterdam* haue clothed euery naked, and reuiued almost euery ded errour: These bee those our English Pharisees, which will not bee, *sicut reliquis*, as others; but diuiding themselves from all, they onely will bee the singular and elected brethren: but to these I say, that God is the God of vnitie; and that Christ was neuer the author of diuision.

*Thirdly*, some shall maintaine doctrine of *Diuels*: and doe not the Papists while they deny marriage, and allow stewes, and simple fornication, in the one teach, in the other tolerate a doctrine unfit for any but a Diuell?

*Lastly*, saith *Timothie*, in the last dayes, *men shall haue their consciences seared*; and had wee but windowes in our breasts, mutually to behold each others conscience, I feare mee we should see, the conscience of the rich man seared with pride: the yong mans conscience seared with wrath: the old mans with auarice: the great mans with vaine-glorie: and all men, both great and small, with some greater or lesse impietie. Thus then as Christ our iudge came to fulfill all, so wee may conclude, that all, that should come before the comming of Christ, is now fulfilled. Therefore I will now speake of that which shall follow the iudgement.

Here I obserue, that there shall bee two attendants and followers of the iudgement, *pre-*

1. Tim. 4.

1. Tim. 4.

*minum, & pena*, reward and ruine: The reward shall bee every way absolute: *First* in place, as being in Heauen, not on Earth: *Secondly* in continuance, as beeing not for time, but for euer: *Thirdly*, in essence, as being not in body onely, or in soule onely, but in soule and bodie. In the bodie glorified and rewarded shall bee (as the Schoole obserues) four things. *First*, *claritas*, beautie and clearenes: in so much that Saint *Chrysostome* saith, that the bodies of the Saints shall be, *septies clariora sole*; seven times brighter then the Sunne. *Secondly*, in bodies glorified, there shall be spirituall agilitie; and hence it is that some ascribe, the actiuitie and quicknes of our soule, and spirit, to a glorified bodie; saying, that such bodies are not spirits, but spiritualized bodies. *Thirdly* in a glorified body there is, *impassibilitie*; for though here wee suffer of every thing, yet there we shall be subiect to no corruptiue passion or suffering. *Lastly*, there shall be in a glorious bodie, *immortalitie*; here indeed, *orimur*, & *morimur*, at our birth we begin to die; *accedimus*, we enter into the world: *succedimus*, we succeed one another in the world: and at last, *decedimus*, we depart all out of the world: but when wee shall see God in our bodie, as *Iob* speakes, we shall haue immortall bodies.

*Secondly* after iudgement there is a reward for the soule: and that reward consists principally

Thomas.

S. Chrysostome.

.a. m. T. i

S. August.

Iob.



pally in two things; in our *union* with God: and our *vision* of God: both these may bee gathered out of that of Saint *Iohn*, when he shall appeare we shall be like vnto him, and shall see him as he is: we shall bee *like vnto him*, there is our *union*; and shall *see him* as hee is, there is our *vision*. Others adde to the beatitude of the soule, two other actes; one the *fruition*; another the eternall *retention* of God. And it is controuers'd among the learned, in which of these foure actes, the felicitie of the soule doth consist. *Henricus Gandauensis* thinks the soules happinesse resides, in her *union* with God, because that *union* doth deifie the essence of the Soule. *Thomas* ascribes it to the *vision* of the Soule, because, that *vision* doth blesse and beatifie the vnderstanding of the Soule: *Scotus* drawes it to the *fruition* of the Soule, because, that *fruition* doth satisfie the will of the Soule: *Aureolus* puts it to the *retention* of the Soule, because that, and that only, doth fully glad and reioice the Soule. I will not determine: Onely I say, blessed soules and bodies shall haue, *triumphum, & gaudium*, triumph and ioy. They shall haue triumph, *first*, ouer death, for death shall be no more. *Secondly*, ouer him that hath the power of death, that is the Diuell, for they shall be freed from his power. Again they shall haue ioy, *first* in the Maiestic of God, *secondly*

S. Iohn.

Henri. Ganda.

Aquin.

Scotus.

Aureo.

in the humanity of Christ, and *thirdly* in the society of Angels and Saints.

*Aquin.*

There is also after iudgement, *pæna*, a punishment for wicked soules. And this punishment is double, *sensus & damni*, of sense, and losse: of sense: for there the wanton eye shall see fearefull obiects: the delicate smell feele filthy odors: the dainty eare heare ghastly howlings: In so much that a good Father breakes out thus, *Os*, O that we could lay our eares to the mouth of hell; O that we could heare and see what men suffer in hell, doubtless we would descend, *visi ad inferos*, to a lively consideration of hell in this life, that so we might escape it after this life. For there is a fire for the body, and a spirituall *worme* for the soule, and both these eternall. For well were it with the damned, if they might bee no longer in hell, but till a Dove could take vp all the sand of the shore; or a Wren drinke vp all the water of the Sea; or a Child gather all the grasse of the earth; or a man count all the starres of heauen; for then there might be at length some hope of release; but this is *Orcus orci*, the hell of hell, that the wicked must reside for euer in hell. So I come to the order that God will vse in iudgement, *Quæret*, hee will question all our wayes and workes.

God will resoluë foure questions in the day of iudgement; *First* the question, *An sit Deus*, against



against the Atheist, who shall then finde that there is a God: *Secndly*, the question, *Quid sit Deus*, against the Papist, who shall then see, that stockes and stones are not God: *Thirdly*, the question, *Quasi plex Deus*, against the presumers, and despairers; for then the presumer shall feele, that God is iust, as well as mercifull; and the despairfull behold, that God is mercifull as well as iust. *Lastly*, the question *Propter quid homo*, against all the wicked, who shall then know; that though God made the world for man, yet hee made man for himselfe and not the world.

And in this *Quere*, and inquisition of the iudge, though it will extend to all things, yet suffer me to obserue but two things: *Quid*, & *Quos*, what, and whom God will then visite and enquire of. *First*, *Quid*, what will God visite? Man, and the estate of man. Man, to see if man remember, whence he was, and had his creation: and whither hee haue not lost the image of his Creator. God will demand of man, what he was by nature: who hee was in person: of what ranke and order hee was in life and conuersation. Nay God will scan, and sift all that is in man: He wil demand if our wisdom haue not beene craft: our seueritie rigor: our iustice crueltie: and our government tyranny. Hee will aske if our autoritie haue not beene oppression; and our zeale contention: He will visite

2. I. 2.

Missa.

visite and see, if our humblenes haue not been  
basenes; and our curtesie haue not beene flat-  
terie, our iesting scurrilitie, our free life disho-  
nestie, and our silence singularitie. He will de-  
mand if our synplenes were not folly, and our  
feruor in religion, formall hypoerisie.

And if we dare contest with God, and say,  
*Quid mali?* What euill haue I done? the Lord  
will aske, *ut quid boni*, but hast thou not left  
much good vndone? If thou say I haue not hin-  
dered, *alienam vitam*, the life of another: he wil  
aske, *ut quid uiam*, but how hast thou ordered thy  
owne life? If thou say, *non blasphemauit Christum*,  
I haue not blasphemed Christ, hee will aske,  
*nonne blasphemasti Christianum*, but what, didst  
thou neuer speake ill of any Christian? If  
thou say, *Neminem occidi*, I haue kild no man;  
hee will aske, but hast thou not hated, & so kil-  
led thy brother in thy hart? If thou say I fast;  
God will visite and see, whether thou fast for  
thy purse, or for the poore: if thou say as did  
the Pharisee, I giue almes; God will visite, and  
see if thou haue given them for his glorie, or  
thy owne pride and vaine glorie.

Secondly I obserued, *Quos visitabit*, whom  
God will visite. Indeed God will visite all sin-  
ners: but because a world of time would not  
serue me, to open all the sinnes of the world,  
suffer me to set but three regnant, and prado-  
minant sinnes before you:

S. Luke.



First, then God will visite the *Vsurer*: and if that of the Postill be true, this will be a heavy Visitation for him; For he is a bloody, a crimson, a scarlet sinner, nay worse then any other sinner: Hee is worse then the *thiefe*, for the theefe takes it priuily, and in the night: but the Vsurer takes openly and in the day; nay hee takes both night and day. Secondly a Vsurer is worse then the *grave*, for the grave restor'd his ded at the Passion of Christ: but hee neuer restores, though the poore bee ready to fall into many, and many a bitter passion. Thirdly, a Vsurer is worse then *hell*, for hell tormenteth only the euill, but hee crusheth, and oppresseth both good and euill. Fourthly a Vsurer is worse then a *lew*, for a lew will not take of a lew: but a Christian Vsurer will take, and ouer-take a Christian. Fifthly a Vsurer is worse then *death*, for death kills but the body, but hee pines and kills both body and soule. Sixthly a Vsurer is worse then *Iudas*, for Iudas sold Christ but once, but he buyes and sels Christ, in his Christians, every day. Lastly, the Vsurer is worse then any sinner, for the Glutton will sometime fast, the proud man wil sometime be humble, & every sinner, wil sometime leaue of, & rest from his deare & darling sin, but the vsurer wil neuer rest frō taking interest. Nay more, the house of a Vsurer, is the bank of the Diuel; & the purse of a Vsurer, it is, *Os diaboli*, the mouth of the Diuel.

The same names.

Secondly, God will visite the Temple-pirate, and the Church-robber: for he can dispute from Christ against the Ministers of Christ: Christ saith he was poore and naked, and why then do the Ministers of Christ ruffle it in filkes; & strut it in their sattin? Christ was a foote-man, and neuer rid but to Ierusalem on an Asse, why then are the Ministers of Christ growne so gay, that they must haue their change and choise of horses? Christ had not a place where to lay his head, why then haue the Messengers of Christ not onely places, but Lordly pallaces? Yea, yea, *hoc vrit homines*, it is this that grieues the harts of some, to see the Church hold vp her head: not that they so malice the Church, but because they would also inclose the land of the Church. But tell mee, haue the Legates and Embassadors of earthly Kings, and that iustly, their honour and place, and shall the Legates of the King of heauen, haue no place, no honour? or because the Infant-church nedd not so large, so faire a garment, shall now the church, being in her full growth, goe more then halfe bare and naked? You make your Sonnes and Daughters clothes according to their stature, and their growth, and shall the Kings Daughter, grow shee neuer so high, goe alwaies in the same attire? No, no, since wee giue you spirituall things, and that in abundanee, you should not pare, nor



nor lop, nor cut off our temporall estates.

Thirdly, God will visite the Simonist: for he enters into the Church, not by the doore, as Christ the head did, but he betrayes Christ for money as Iudas did: Hee comes, *in locum spiritus*, into a spirituall place, but it is, *respectu carnis*, for some carnall respect: so that hee may be, *collector pecunie*, well monied: but he can neuer be, *rector anime*, well minded. And heere me thinkes I see a couetous patron, that like Iudas sels CHRIST for, *Quid mihi dabitur*, what will you giue me: and a sacrilegious person, that thinkes Christ can bee bought, with that of the Diuell, *Hec omnia dabo*, all this will I giue. We reade in Saint Iohn, that Saint Peter was, *uictus per ancillam*, overcome of a Maide, and I feare there bee some patrons in the world, that will not giue livings, before they be, *uicti pro filiis, & filiabus*, overcome for the good of their wiues, and children: yee the Prophet Micha pronounceth a woe to them, *qui edificant Sion sanguinibus*, (I know the sense litterall, but giue me leave to apply) that giue the goods of Sion and the Church, to those onely of their owne blood: as if the possession of the Lord went by descent, and not desert. *Visitabit Deus*, God, the great Bishop of the whole earth, will visite for these things. So much of the Maiestie of the iudge, & judgement: now of the miserie, and state of those that

The same:  
nonus.

S. Iohn.

Micha,

that must stand in iudgement: and that shall be so great, that they shall not know, what to doe, or say. First, *Quid faciam*, what shall I doe?

This part of my speech must be *reall*, and *personall*: *Reall*, and then what will those doe that make the world, and the things of the world their stay, when the world, *Et res, & re-entia mundi*, and all the wealth and substance of the world must passe away? What will the penny-father, and couetous person doe, who, like the Serpent, is euer licking vp the dust of the earth, and seraping vp gold and siluer, that red, and white earth, when siluer and gold, and earth shall be no more? What will the proud ones doe, that sold themselves in filkes, and loade themselves with pearles, and sewels, when iewels and pearles shall be no more? what will the wantons doe that crowne themselves with buds of Roses, when there shall be no budde nor Rose? What will the bibber doe that washeth away his soule in Wine, when there shall bee nor Vine, nor grape? How will the magnificent and stately builder doe, when building and state shall fall to the ground? What will the grand purchaser doe, that layes house to house, and land to land, when he shall see nor house, nor land? In a word, what will any worldling doe, when the world it selfe must be vndone? when there shall be no earth

S. Bernard.

Gen.

S. Bernard.

S. Hiero.

Pron.



to beare vs, no skie to please vs, no fountaines to coole vs, no shades to hide vs, no sunne to warme and light vs, no foule or fish, no hearb or beast, for to feede vs; no houses to receiue vs, no Temples or Churches to instruct vs: in this Chaos and confusion of all things, what joy can there be in any thing?

And now must I turne my topicke place, a *rebus ad personam*, from being a Reall to be personall. First therefore (you graue and reuerend Iudges,) suffer, not me, for who am I, or what is the house of my father, that I should speake before you? yet suffer my text to speake, not onely to your eares; but to your hearts.

Then (graue and reuerend Iudges,) you that are the fortresses of this Land for securitie; the walles of this land for strength, the flowers of this land for fairenes: *Et fani*, and the hunny-combes of this land for sweetnes, if you that bee called gods, iudge against God: if you iudge not as God doth with *tranquillitie*; but as the wicked iudge did, for *importunitie*: if you, that be, (as *Hugo* speakes) *homines primi*, the first and chiefest men, iudge not your selues first, before you iudge other men: if in iudgement, you beate downe, *egrotum potius quam morbum*, rather the offender then the offence: if you be, *iudices quasi ins dicentes*, rather speakers then dooers of the Law: if you that sit to

Wisedome.

Hugo

S. Augus.

Cyprian

con-

Osee.

condemne sinne, haue either the same, or a greater sinne: if you bee pricers, *non iurissed muneris*, not of the cause but of the coine: if you iudge for fauour, or feare, or faction, or affection; if you delay, or hasten; inuert, or peruert iudgement, here is a *Quid facietis* for you, what will you doe, when God shall call you to iudgement, and shall visite, as it is in the Prophet *Osee*, the Iudges and their wayes?

And you the Right Honorable Lord Mayor of this honored and admired Citie, you that are the head, the eye, the hand, and heart of this great bodie; if you cut not off the head of sinne; if you strike it not euen to the heart; if your eye spare, and will not finde offenders; or your hand be shortned and will not reach them; if you put not to death those dedly sinnes, which haue too much life in this your Citie: if you be not a father to the Orphane; a righter of the Widdow and the Poore; if you that beare the name, and office, and sword of God, faint in your office, and protect not with Gods sword the Name of God; if you doe not iustifie, and condemne, those good, and bad, that appeare before you, here is a *Quid facies* for you, what will you doe, when you shall appeare before the Lord?

And you learned Counsellors of the Law, you that are factors for the truth, and the agents and instruments of peace, if you hinder,



as it is in *Zacharie*, the iudgement of peace and truth: if you kinde debate, and bee as the feeds-men of sedition: if like *Camels* you trouble the water, that you your selues may drink the better: if your *Counsels*, infringe Gods *precepts*: if you come sometime with querkes and trickes of Law, sometime with color and pretext of conscience, but to subuert both law and conscience: if you that should plead for right and iustice, make iustice a stranger in his owne Court, here is a *Quid facietis* for you, what will you doe when you are called to that heauenly Court? Take heed, *periculosum est*, saith Saint *Ambrose*, *in foro versari*, it is great danger to follow Courts: for *Iudas*, *in foro*, in a Law-Court sold Christ, and *Simon Magnus*, *in foro*, in a Law-Court would haue bought the holy Ghost.

You the holy Ministers of the holiest, you that bee the Angels and Embassadors of God: the seruants of the Lord, and the tongue of the Lord vnto his seruants; if you haue before your mouth, *non ostium*, not a doore which may open and shut, *sed obstaculum*, but a wall which will neuer open; if you affect to ouersee Christs flocke, not as it is, *opus bonum*, a good worke, but as it may gaine you, *opes & bona*, goods and wealth: if you take the houses of the Lord in possession, and take no care to build vpon the Lords house:

*Zach.*

*Plutar.*

*Job.*

*S. Ambro.*

*1. Tim. 3.*

S. Greg.

.viii.1

house: if you say and doe not: if you bee not like *rocker*, first beating downe sinne in your selues, and then crowing out against the sinne of others: if you that be, *sal terra*, the salt of the earth, loose your saueur: if you that bee *sal mundi*, the light of the world, giue no light, here is a *Quid facietis* for you, what will you doe, when God shall bring euery thing to light?

Eccl.

.ordm. 2

You Gentles, and Gallants of this age, that be in the very pride and glorie of your time, and the May and Floure of your youth, if you remember not, that remember thy *creator* in the dayes of thy youth, but make your selues vassals to any, euen the fayrest *creature*: if you seeke for, not the true glorie of God, but the vaine glorie of this vainest world: if you desire rather a gorgeous & rich back, then with true valour, and vertue, to enrich your minde: if you bee hot and feruent spirits, and yet more forward for the flesh, then for the spirit, here is a *Quid facietis* for you, what will you doe, when you shall bee stripped of flesh and spirit?

.g.iii.1

You beauteous Ladies, and faire matrons, and damzels of this Honorable Citie, you that are the object of euery eye, and perhaps the desire of many hearts: if you come hither clothed like *Salomon* in his royaltie, rather to draw the eyes, and chaine the hearts of others

vnto



vnto you, then to lift vp your owne eyes and hearts vnto your God: if you take more care to powder the haire, and plaister the face, then to seeke God and his face; if you make the hayre of ded men and women to liue againe vpon your heads: if you make, as the Prophet speakes, a tinckling with your feet, and thinke the ground too base for you to goe on: if any of you be, (as I hope none is) either like *Semiramis* lasciuious, or like *Cleopatra* proud and ambitious: if like *Thamar* you sit in the way for to ensnare, or like *Dalila* you offer a bosome but to murther: if like *Herodias* you loue to daunce, and strue, rather to keepe measure in your footing, then your liuing: if you more regard a glittering, and garish suite, then a gracious, and godly soule: if you more weigh a light feather, then the Law of your heauenly Father, here is a *Quid facietis* for you, what will you doe when you shall be excluded from God your Father? And if, as ashamed of Gods image, and scorning that forme and face which hee hath lent you, you picture and paint out to your selues annoiued faces; suffer, not mee, but Saint *Ambrose* to tell you, that this dawbing and parjetting of the face, is in some respect worse then adulterie it selfe: For in that foule act, *persona vitatur*, onely the person is polluted; but in this vngodly and vnnaturall painting, *natura leditur*, euen nature her selfe is

Esay

S. Ambrose.

2. d. M. 2

more then too much corrupted.

To summe vp all in a word : you who like *Absalon* stand faire, yet bee ambitious : you who like *Achab* be rich, and yet be couetous : you that like *Achitophel* be wise and yet malitious. You Marchants that venter more for gold, then for God : you artizans in generall, that loue more the gaining of a noble, or a crowne, then you feare the losse of a heavenly and eternall crowne, here is a *Quid facietis* for you all, what will you doe, when you shall stand before the iudge of all ?

2 Secondly, we shall not know what to answer : *Quid respondebo* ? What shall I answer ? It is in the singular, what shall I answer, to shew that God will single out, and set apart euerie one to answer for himselfe. In this iudgement we cannot answer by a proxie, a deputie, a solicitor, or attorney ; nay the Kings of the earth, cannot send their Vice-royes, and Legates, to answer for them, before the King of Heauen. For God will send out his attachment, and as it were his *sub pœna*, to make euery one appeare, either to paine, or rest, in his owne person. Let vs then follow that counsell which *Moses* gaue vnto the Hebrew, *attende tibi*, looke vnto thy selfe, since euerie man must answer for himselfe. Let vs remember that, of Christ in the Gospel, *vade in domum tuam*, goe into thy owne house : the house



of thy familie; the house of thy bodie; the house of thy soule; and the house of thy conscience which is kept within thy soule; for euery man must answere, for the order, or disorder of his owne house. And, *domus tua, ipse tu*, man himselfe is the house of man. Therefore if the head of this house rebell, it must submit: if the eyes, those windowes of this house be vaine, they must be shut: if the senses, those doores and gates of this house be loose, they must be kept: if the flesh, the wall of this house be weake, it must, by being more weakned in the outward man, be made stronger to Christ, who is God and Man. And if any part of this house bee out of order, wee must labour to order it, and that well, and in euery part. Else when it shall bee said to thee, as it was to *Ezekiel*, thou shalt die, what wilt thou answere to the liuing God, in that iudgement which must follow after death?

What will the hypocrite answere then, who doth now couer, *Luciferum sum*, his pride vnder the mantle of humilitie, when after death hee shall haue no part in Christ, that humbled himselfe vnto the death? what will the blasphemers answere then, who now comes too neere vnto God with his lips, and sweares him ouer, from head to foot, part after part, when in the sweet mercies of his God,

musso.

Ely 38.

hee cannot haue the least part: What will the furious spirits, and vnmanly manhood answere then, who now count it their greatest grace, to mangle and murther a man, for a lie, or a lesse disgrace, and cannot stay till they wash their hands in blood, when they shall bee bard the benefite and blessing of Christ, and his most precious blood?

In this strict Visitation of the Lord, the malicious cannot answere, wee are men, and cannot forgiue our enemies: for they shall see Saint *Steuen* a man, not onely pardoning, but praying for his enemies. In this visitation the deuouring gluttons, who doe nothing but feast, and ryot, cannot say wee were men and could not fast: for they shall see *Iohn Baptist* a man, whose life was a *perpetuall fast*. What then shall wee answere? Wilt thou say with Saint *Paul*, *nihil sum conscius*, I know nothing against my selfe: alas thou canst not. For as Saint *Iames* speakes, in many things we offend all: yet if thou couldst, this will not acquit thee, this will not iustifie. Better were it with the Publicane to *stand farre off*, as knowing thy filthinesse; to *looke on the ground*, as confessing thy vnworthinesse; to *knocke thy brest*, as shewing thy pensiuenes; to cry, *miserere*, Lord haue mercie, as being guiltie: and that, *on me a sinner*, as beeing laden with miserie. Or wilt thou answere with Saint *Peter*. *Non novi homi-*

Acts

S. Hierome.

S. Iames.

S. Luke.

nem,



*mem*, I know not the man; when euer did I see Christ hungry, and did not feede him? or naked, and did not cloth him? alas good Christians, Christ himselfe will reply thus against this answere; inasmuch as you haue not fedde the hungry Christian, you haue not fed Christ: in that you haue not clothed the naked Christian, you haue not clothed me: as then in him you haue not knowne me, so now, *Nescio vos*, I know you not, you shall not raigne with me? And here, like him in the Gospel, that wanted his wedding garment, wee must needes stand speechlesse: and no maruell. For if we be not able to answere *sicknes*, when it speakes vnto vs, how then shall wee answere, *saluti nostra*, that iudge, that Iesus, who is the Lord both of sicknes and health? If wee bee not able to answere *death*, when it shall question, and arrest vs, how then shall we answere the God both of life and death?

But what? wilt thou flie from answere to petition? and come with a *supplicat* to the iudge? Why in this dreadfull iudgement, and day of miserie, there is no place left for mercie: yet doth a good father, bring in thus, a sinner, and his iudge; sweet Sauour (saith the sinner) remember now thy bitter passion: true (saith the iudge) but yet now there is no time, nor place for cōpassion: yet Iesus, let me come vnto thee: no, for in thy life thou saidst,

Depart thou maist not come neere vnto mee:  
 Yet Iesus haſt thou but one bleſſing, giue me  
 a bleſſing before I part: no, thou art vnder the  
 curſe of the Law, and therefore goe from mee  
 you curſed. Yet ſince wee are accuſed, let  
 vs feele, no other puniſhment, then thy curſes:  
 Yes, as you haue burnt with the fire of luſt, ſo  
 goe you curſed into the fire: ah, but who is  
 able to endure this flame: Let it not ſweet Je-  
 ſus continue long: yes, as you would haue ſin-  
 ned for euer, ſo ſhall this fire laſt for euer,  
 Go into euerlaſting fire. Yet giue vs ſome com-  
 fortable mates and fellowes, which may re-  
 fresh vs in this flame: no, but as you were of  
 your father the Diuell, ſo goe into that flame,  
 which was prepared for the Diuell.

What now ſhall a ſoule thus ſurprized doe?  
 whither ſhall it flye, from Chriſt vnto Chriſt:  
 from Chriſt as hee will bee our iudge, vnto  
 Chriſt as hee is yet our Ieſus. It is a terme a-  
 mong thoſe that be graduates in the ſchoole,  
*Reſpondebit pro me Ariſtoteles*, that *Ariſtotele*,  
 the eye of nature, and heart of Philoſophie,  
 ſhall anſwere for them: ſo wee that are blanke  
 and dumbe of our ſelues, haue no other an-  
 chor of hope but this, *Reſpondebit pro nobis Ie-  
 ſus*, that Ieſus our bleſſed Sauior will intercede,  
 and mediate for vs. And ſweete Ieſus let thy  
 wiſedome anſwere for our folly: thy humilitie  
 for our pride: thy meeknes for our cruelty: thy  
 righ-



righteousnes for our sinne: Thou, O Iesus, art a lambe without any spot, answere thou for vs, who like Iacobs Lambes are full of spots. And if God blessed *Laban* for *Iacob*s sake, much more will hee giue vs a blessing for Iesus sake: *Ostende patri latus & vulnera*, Present, sweet Iesus, to thy Father, thy side, that as thy side was opened, so his heart may be open vnto vs: present also thy bleeding wounds, that those wounds may heale vs, from those sinnes, that like the bloud of *Abel* cry against vs. So I come to speake in a word, of the last word of my text, answere *him*.

Gen.

S. Bernard.

3 We are but, *vermiculi*, little wormes that crawl and creepe on the face of the earth, and what can we answere him, who is Lord both of heauen & earth? We are but, *vernacula*, the vassals and slaues of sinne, and what can wee answere him, who in heauen, earth, and hell: angels, men, and diuels, hath punished, and will punish sin? The heauens melt, the mountaines smoke, the earth quakes, and the Cherubins couer their faces from him, and the foure and twenty Elders cast downe their crownes before him, *Et quid cernam celo*, O then how shall we euer be able to answere him? He is goodnes it selfe, and we are euill: hee is wisedome it selfe, and wee are foolish: hee is powre it selfe, and wee are weake: *non sumus respondendo*, we cannot be able to answere him.

S. Bernard.

For

Plat.

Dan.

Reuel.

Cyprian.

For if that readie Philosopher were daunted and silenced at the sight of *Hannibal*, and his manly presence: if the Prophet *Daniel* were dismayed at the view of an Angell: how will the approach of him, who is the God both of Angell and Man, daunt, and dismay vs? When Christ came into the world to *save* his people, yet then those that came to take him, fell down before him: how then will hee, as it were, fell and hew downe sinners, when he shall come to iudge his people? In the Reuelation, *dilectus iudicis*, *Iohn* the Disciple whom Iesus loued, fell on his face, *visione iudicis*, when hee saw his iudge but in a vision: how great then will be the fall of those that loue not God, when they shall both see, and feele him, in his most rigorous and seuerest action? Saint *Cyprian* is said so much to feare, *diem iudicii*, the day of iudgement, that he cleane forgate, *diem Martirii*, the day of his martyrdom and earthly torment: and no maruell neither, for, *timor mortis, nihil ad timorem iudicis*, the feare of a temporall death, is nothing to the feare of him, that hath power of eternall life and death. And if they be in such a maze, *ad quos index*, vnto whom, and for whose glorie the iudge shall come: how then will they stand amazed, *contra quos index*, against whom, and for whose eternall shame, and paine the iudge shall come? But because my houres are spent, and I am not



not as Iosua was, able to stay the Sunne, I will but *perare* of the Iudgement in a word, and so commit you to him that must bee our iudge, euen our God. You haue heard, *first*, of the *day*, & *time* of iudgment, how though some would haue it in the day, some in the night, some at *midnight*, some in one, some in another, *watch* of the night, yet *latet dies & hora*, that day and houre is not knowne, that wee might expect it euery houre both of day and night.

*Secondly*, you heard that God should iudge; and then, since many were called Gods, that, *Deus vniuersi*, the G o d of the whole world should iudge the world: and *thirdly*, that since in this one God there were three persons, that God the Father had committed the iudgment to his Sonne, the second person: and *fourthly*, since in this second person, there were two natures, a diuine, a humane nature, you heard, that hee should iudge *humanum genus*, all mankinde in his humanitie: otherwise *periret humanum genus*, *si iudex non esset humanus*, all men of euery kinde, might perish, if the iudge should not be humane and kinde.

S. August.

*Thirdly*, you heard of the comming of this iudge; and therein two things: *First*, the *certainitie* of his comming; and that in respect of G o d, in respect of Man, in respect of Christ, who is God and Man. *Secondly* the *vicinitie* of his comming, *non inflat sed extat iudicium*,  
I the

the iudgement is not neere, but euen so neere; that now is the iudgement of this world.

*Fourthly*, you heard of the iudgement it selfe; and there *first* the *multiplicitie* of iudgement; *secondly*, the *qualitie* of this iudgement; *thirdly*, the *forerunners*; and *lastly*, the *followers* of this iudgement.

*Lastly*, in the iudgement, you heard of the order by which God would proceed; it was, *querendo, visitando*, he will demaund, aske, and visite; and there I obserued two things, *Quid*, what hee would demaund; *Et quos*, and who they were that he would visite.

In those that must bee iudged, I noted three things; *First* they shall not know *what to doe*: *secondly* they shall not know *what to answer*: and *thirdly*, since they haue sinned against *him* that must bee their iudge, they shall not know what to answer *him*: For the summes of our sinnes are great, and we cannot crosse or cancell the hand-writing which is against vs; and therefore, blessed Iesus, nasse this hand-writing ynto thy crosse; and the more thou seest our miseries to be, so much the more remember that we need thy great mercie. It was thy pleasure to weep ouer *Lazarus*; and sweet Iesus, let it please thee, to giue vnto vs, *gratiam lacrimarum*, true penitentiall teares, to wash our sores, that are poore *Lazares* ouer-spredd with sinne. Vnto *Lazarus* thou saidest, *veni foras*, *Lazarus* come forth; so vouch-



vouchsafe, deere Iesus, to say to vs, and call vs forth of that sinne, wherein wee lye stinking, like rottenness, corruption, and the graue. *Dauid* professed, that he was, *mundus a sanguine*, free and cleare from the blood of *Abner*: but, gracious Iesus, let vs be, *mundi per sanguinem*, clensed & purged by thy most precious blood. For we haue no other refuge, but to flie, *ab ira to deo, ad placatum*, from Christ as hee shall bee our iudge, to Christ as he is yet our Iesus: *Veni domine Iesu*, Come Lord Iesus; come quickly: Yet come, not as a rigorous iudge to condemn vs: but come as a Sauour and a Iesus to release vs. Now to this Iesus, the Sonne of God, with the Father and the holy Ghost, bee ascribed all honour, power, praise, and Maiestie, now and for euer.

*Amen.*

*FINIS.*

**Errata.**

For not, read *non*. pag. 9. lin. 22. for then, read *thence*. p. 17. lin. 6. for Separists, *Separatists*. pag. 34. l. the laste, for *alienam*, *alienam*. p. 40. l. 11. & *at qui tuam*? p. 40. l. 12. for curses, r. *curse*. p. 54. l. 7.

*S. August.*

*Reuel.*